CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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FOR THE CHRISTIAN REGISEER.

FOR THE CLOSE OF THE YEAR.

Another year is done;
And what's a year?—and what its close?
Nought, but that earth has run,
Another circuit, round the central sun;
For time stops not, but onward goes,
And leads to other joys and woes;
To other fates, that deeply lie,
Beneath thy veil, Eternity!

Yet tho' time's swift career
Press onward still, by surest laws,
Its measured periods have their bound;
Where pilgrim Thought, awhile may pause,
And cast its views around;
And meditate on what is past,
What years have run—how light—how fast—
And what enjoyments God has poured
Upon the feeling mind;
What bounteous treasures He has stored,
That future wants may find:
What ills, what woes, what pain and strife,
Have mingled in our cup of life;
And how the trial we have met,
And how discharg'd our mighty debt;
What greets our eyes, as on we look,
Through vistas of our future years;
What confidence from Nature's book,
Or daily dealing of heaven's hand,
May bid our hearts, in strength to stand,
And brighten up our hopes, and dissipate our fears.

Come and be wise!
O mortal! little it imports,
Whether thou hast shone in courts,
Or fed thine eyes,
With pomp and splendor of thy train,
Or beauty, vainest of the vain;
Or seen the slave, whose iron chain,
Has pierced his inmost soul,
Yet daring not, in look, complain,
Beneath thy stern control.
Or laid thy treasures safe and deep,
For bars of steel to keep;
Where iron heart, and miser hand,
In cursed vigil stand.
Or Senates listened to thy word,
And trembled at thy nod;
Or crowds have shouted, when they heard,
'It is the voice of God;"
Or whether thou hast march'd in pride,
With Victory at thy side;
Or trampled o'er a blood-stained world,
To ruin hurled.
'Tis less than nothing; since the time
Is pressing on, with desperate speed,
And every closing year,
Brings it more near,
When man must answer for each crime,
And give account for every deed:
Where beauty, splendor have no room,
Where flesh and blood can never come;
And where the slave is found no more,
For tyrant hearts to lord it o'er;
Nor cringing crowds, to stand and wait,
And shout the flatteries of the great;
Where Cræsus no more gold can bind,
Fast in his sordid hand;
And conquering Cæsars fail to find,
Their legions to command:
Where no such wishes can be blest,
And souls like these can never rest.

And what if thou hast suffered here,
In life's most dusky shade?
Each rolling, and each closing year
Has poured its streams of woe and fear,
On thy unsheltered head?
And what if want has been thy lot,
Or thou obscurely been forgot;
No slave has trembled at thy frown
Nor flatterer proffered thee a crown;
Nor myrmidons at thy command,
Have march'd to desolate a land?
Nay—what if all the loads of scorn,
Infuriate men can urge,
Or, thou the reddening stripes hast borne
"Of Superstition's scourge?"
'Tis nought—'tis nought—since every ill
May serve to purify thee here,
And bear thee onward, onward still
In virtue's high career;
As time rolls on, and brings thee near
And nearer to thy home;
Where want and pain, and doubt and fear
Shall never come;
Where those that mourn, shall meet the kind
Refreshings of a Saviour's love,
And those that hunger now, shall find
A *full* repast above.

And what is wisdom? 'tis to note
Our waning years, and count our days,
Nor madly trust the time remote,
When years shall come no more,
And life's vain dream be o'er;
And shape our course, by heaven's bright blaze
Of light, along those dangerous ways;
And take, with gratitude, the part
Of bounty, God has given;
And calmly leave each broken heart,
To find its cure in heaven.

D...

DOCTRINAL.

ORIGINAL SIN.

Is it not highly injurious to the God of our nature, whose hands have fashioned and formed us, to believe our nature is originally corrupted, and in the worst sense of corruption too? And are not such doctrines, which represent the divine dispensations as unjust, cruel and tyrannical, the source of those gloomy and blasphemous thoughts that infest and distract many good and honest souls? For I am apt to think common experience will make it good, that the more any study, and persuade themselves of the truth of such points, the more they are liable to dreadful, terrifying apprehensions of the Deity, and the most ugly thoughts and injections.

I am ready to make all proper allowances for the prejudices of education; but is it fair and fitting, can it be pleasing to God, to look only at the imperfections of our being? Is it not impious, falsely and unreasonably to magnify them, while we overlook, or but little regard our blessings and advantages? Is this the way to give glory to God, our good and wise Maker? to increase our thankfulness, or to excite to proper diligence in improving the noble gifts he hath bestowed upon us? Rather, is it not to pick quarrels with his work, and to disparage his gifts? hath it not a tendency to chill and benumb our spirits, to cool our love, to damp holy joy and praise, which should be the life of a Christian, and to cut the sinews of cheerful endeavors? No wonder we creep on in our christian course half desponding when our hearts are clogged with such weights as these? Is this our kindness and love to him who made us? Do we thus requite our Father by running down and lessening his beneficence? To disparage our nature, is to disparage the work and gifts of God.

Doth not the doctrine of original sin teach you to transfer your wickedness and sin to a wrong cause? Whereas in truth you ought to blame or condemn yourself alone for any wicked lusts, which prevail in your heart, any evil habits you have contracted, any sinful actions you commit, you lay the whole upon Adam. Adam, you say, is the cause of the corruption of your nature, and the corruption of your nature is the cause of all your actual transgressions in thought, word, and deed. The world is very corrupt, and you are more or less stained with the pollution. True, but you refer it to a wrong cause, and such a cause as maketh it cease to be corruption, or really charges God with it. And what good end do you promote by this? Humiliation and repentance? No. Cheerful obedience? No. The love of God? No. No, but you embarrass, perplex and hinder all these virtues, and all other religious duties.

What can be more destructive of virtue than to have a notion that you must, in some degree or other, be necessarially vicious? And hath not the common doctrine of original sin a manifest tendency to propagate such a notion? And is it not to be feared so many children of good parents have degenerated, because in the forms of religious instruction they have imbibed ill principles, and such as really are contrary to holiness? For to represent sin as natural, as altogether unavoidable, is to embolden in sin, and to give not only an excuse, but a reason for sinning.

If we believe we are in nature worse than the brutes, and this doctrine represents us as such, what wonder if we act worse than brutes? The generality of Christians have embraced this persuasion. And what wonder if the generality of Christians have been the most wicked, lewd, bloody, and treacherous of all mankind? Certainly nothing generous, great, good, pure can spring from principles, to say the least, so low and groveling.

It is matter of great admiration, that the christian religion, which is calculated and intended to raise our hearts above the riches and splendor of the world, and to teach us self denial, humility, love, goodness, innocence, &c. should be perverted to the vile purposes of temporal wealth, power, pride, malice and cruelty. And to me it is no less surprising, that whereas the christian religion is wonderfully adapted to inspire the most pleasing and joyful sentiments of the divine goodness and love; the gospel hath been so far turned the wrong way, that christians have lost even a sense of the beneficence of God in giving them a rational nature; and are so far from rendering the praise of this his first and original liberality, that it is the common persuasion of every Christian, that he ought, all the days of his life, to look upon his nature with abhorrence; and, instead of being thankful, to be humbled for it. Which is to abhor and be humbled for the munificence of his Maker. For certainly the nature of every man that comes into the world, and as he comes into the world, can be no other than the work and gift of God. This, I confess, seems to me a master piece of the old Serpent's subtilty who hath been for a long time let loose to deceive the nations. Rev. xx, 3.

Must it not greatly sink the credibility of the gospel, to suppose it teacheth the common doctrine of original sin? For if it is easily seen to be an absurdity, who can believe that to be a revelation from God which is chargeable with it? And I make no doubt, this, with other pretended principles of the like nature, have filled our land with infidels. Such doctrines set religion in direct opposition to reason and common sense, and so render our rational powers quite useless to us, and consequently religion too. For a religion which we cannot understand, or which is not the object of a rational belief, is no religion for reasonable beings.

Is not this doctrine hurtful to the power of godliness, not only as it filleth men's heads with frightful chimeras, and loads their consciences with the heaviest fetters of error, but also as it diverts their thoughts from the heavenly and substantial truths of religion? as it throws the methods and means of our salvation into perplexity and confusion, and renders all religious principles uncertain? We are made sinners, we know not how, and therefore, must be sorry for, and repent of, we know not what. We are made sinners in an arbitrary way, and we are made saints in an arbitrary way. But what is arbitrary can be brought under no rules.

Which notions are most likely to operate best upon parent's minds, and most proper to be instilled into a child? That it is born a child of wrath, that it cometh into the world under God's curse, that its being, as soon as given, is in the worst and most deplorable state of corruption? Or, that it is born under the smiles of heaven, endowed with noble capacities, and formed in love, for the glory of God and its own happiness, if his goodness is not despised and neglected?

Must it not lessen the due love of parents to children, to believe they are the vilest and most wretched creatures in the world, the objects of God's wrath and curse? And what encouragement have they to bring them up in the nurture and admonition of the Lord, if they think they are under the certain curse of God to eternal damnation, and but under a very uncertain hope of his blessing and favor?

—*John Taylor on Original Sin.*

ORIGINAL COMMUNICATION.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—I fell in with an old letter among my papers a few days since, from which I made an extract that may possibly do to fill a corner of one of your columns.

* * * "I have been looking into the Rambler, at some illnatured surly passages, which you may remember Johnson has written on connubial felicity. He expresses himself exactly like a splenetic old bachelor;—who would imagine he had ever been married? His philosophy on this point, as indeed much of his views of human life, is too sour for me,—it has a little too much the air of spitefulness and dissatisfaction from personal causes. I admire his solemnity, and have learned from him many a lesson of wisdom; but he has a tincture of *moroseness* withal, which I do not like. I should not object to the darkness of his coloring, if he did not distort his figures at the same time that he throws them into the shade. Where did Johnson learn to look on the world with so gloomy an eye? A man's views generally take their character from his personal experience. He who has himself been prosperous and happy, sees a prosperous and happy world—the brightness of his own condition is reflected on all the scenes around him; whereas the unhappy, disappointed man, has eyes for nothing but unhappiness and disappointment. Johnson's feelings however were probably the result of his constitution. It does not appear that there could have been any thing in his situation merely, to give a dark coloring to things. To be sure, he at times suffered from poverty, and was disappointed. But he was the companion of the first men in England—he was an oracle among them—and while so much honored in such delightful society, we might have supposed that he would have been in a cheerful animated frame, ad learned to entertain cheerful views respecting the rest of the world. But his gloominess was undoubtedly constitutional, and therefore none of these circumstances could change or modify it.

SELECTIONS.

ROMAN CATHOLICS OF ENGLAND.

The Catholic Bishops of England have published a Declaration of the faith and doctrines of their Church and an earnest appeal from the prejudiced and unfair representations which are continually made, they say, through the British press. It consists of a preamble and eleven sections. It is written with ability, earnestness, and without violence or reviling. It is an act of self defence only. It does away some of the common charges against them, and explains others. There has also appeared "An Address from the British Roman Catholic to their Protestant fellow countrymen," which is a complaint of the hardships and wrongs they are compelled to endure, and an appeal to the justice, candor, and generosity of the people. From these papers we have taken a few paragraphs.

"In England the Catholic church is held out *as an enemy to the reading and circulating of the Holy Scriptures.*

"The Catholic Church has never forbidden or discouraged the reading or the circulation of authentic copies of the sacred Scriptures, in the original languages.

"As to translations of the Holy Scriptures into modern languages, the Catholic Church requires that none should be put into the hands of the faithful but such as are acknowledged by ecclesiastical authority to be accurate, and conformable to the sense of the originals. There never was a general law of the Catholic Church prohibiting the reading of authorized translations of the Scriptures; but, considering that many, by their ignorance and evil dispositions, have perverted the meaning of the sacred text to their own destruction, the Catholic Church has thought it prudent to make a regulation, that the faithful should be guided in this matter by the advice of their respective Pastors.

"But when the reading and the circulation of the Scriptures are urged and recommended as the entire rule of faith, as the sole means by which men are to be brought to the certain and specific knowledge of the doctrines, precepts, and institutions of Christ; and when the Scriptures so read and circulated are left to the interpretation and private judgment of each individual: then such reading, circulation, and interpretation, are forbidden by the Catholic Church, because the Catholic Church knows, that the circulation of the Scriptures, and the interpretation of them by each one's private judgment, was not the means ordained by Ghrist for the communication of the true knowledge of his laws to all nations—she knows that Christianity was established in many countries before one book of the New Testament was written—that it was not by means of the Scriptures, that the Apostles and their successors converted nations, or any one nation to the unity of the Christian faith—that the unauthorized reading and circulation of the Scriptures, and the interpretation of them by private judgment, are calculated to lead men to contradictory doctrines on the primary articles of Christian belief; to inconsistent forms of worship, which cannot all be constituent parts of the uniform and sublime system of Christianity; to errors and fanaticism in religion, and to seditions and the greatest disorders in states and kingdoms.

"We request you to put this question to your own minds—Is there another country in the world where, for conscience' sake, several of the most ancient Nobles of the land are deprived of their hereditary privileges? Where hundreds of gentlemen, possessors of ancient and large landed estates, are deprived of honors and rights, the usual attendants on birth and property? Where the industry of the merchant, and the talent of the lawyer, are checked in the midst of their respective careers? Where six or seven millions of the people are deprived of the benefit of equal chances under equal laws? And, as a proof of the direful, but natural effects of such a system of law, we implore you to look at Ireland—that island of genius and of fertility; behold her in all her nakedness and all her misery.

"In a country boasting of peculiar liberality, we suffer severe privations because we differ from you in religious belief. The remaining penalties—neither few nor trivial—of a penal code of unparalleled severity, still press upon us: a Catholic Peer cannot sit and vote in the House of Peers, and is thus deprived of his most valuable birthright; a Catholic Commoner cannot sit and vote in the House of Commons; a Catholic Freeholder may be prevented from voting at Elections for Members; a Catholic cannot sit in the Privy Council, or be a Minister of the Crown; he cannot be a Judge, or hold any Crown office in any of the Spiritual, Equity, or Common Law Courts; he may practice at the Bar, but he cannot become a King's Council: he cannot hold any office in any of the Corporations; he cannot graduate at either of the two Universities, much less enjoy any of the numerous beneficial offices connected with them, although both of those seats of learning were founded by Catholics; he cannot marry either a Protestant or a Catholic, unless the ceremony be performed by a Protestant Clergyman; he cannot settle real or personal property for the use of his church, or of Catholic schools, or for any other purposes of the Catholic religion; he cannot vote at Vestries, or present to a living in the church, though both of those rights seem to appertain to the enjoyment of property, and may actually be exercised by infidels.

"Such are our principal grievances; but more than all we complain of the galling brand of disgrace which is the consequence of these disqualifications; which is more intolerable to honorable minds, than the greatest pressure of penal infliction, as necessarily implies guilt on our part as injustice upon yours.

"We ask you is this to endure for ever? Are we always to remain the victims of misplaced suspicion? The doors of the Constitution are shut against us, as long as we continue true to the dictates of our consciences; but if we abandon the Faith of our fathers, resign every honorable feeling, and become perjured men and apostates, then are all disqualifications removed; the sanctuary of the British Constitution is thrown open to us; we become senators, privy-counsellors, nay, guardians of the morals of the people, and dispensers of public justice. God forbid that we should purchase such distinctions, however valuable, at the price of dishonor. In the hour of danger, when our country needs it, we mingle our blood with yours. We desire no ascendancy, religious or political. If our country falls, we ask to fall with her; if she prospers, we claim to share her prosperity."

Extract of a Letter from Jerusalem; by the late Dr E. D. Clarke.

"The absurdity of hewing the rocks of Mount Calvary into gilded chapels, and disguising the Holy Sepulchre by coverings of marble and painted domes, has so effectually removed or concealed all that might have borne witness to the history of the Crucifixion, that a visit to Jerusalem has often weakened, instead of fortifying the faith of pilgrims; many of whom have returned worse Christians than they came. This may be the case with those, who seek for guidance in the works and relations of ignorant monks; but Jerusalem will be no source of incredulity to men, who, with the Gospel in their hands, and a proper attention to history, tread over the ground, shutting their ears and opening their eyes.

"More pleasing is the prospect from the summit of Mount Olivet, Mount Sion, or the insulated top of Thabor, in the plains of Esdraelon. Thence, all Judea is presented to your view; and such confirmation of the accuracy of the Scriptures, that the earliest records to which history can refer, appear the most authentic. The wild Arab, journeying with his immense family, with his camels, his oxen, his mules, and his asses, is still the picture of patriarchal manners. Customs that were thought peculiar to people who have disappeared in the lapse of ages, characterise, at this moment, the inhabitants of the same countries. Novelty, so adored in Europe, has few charms in Asia. The same habits are transmitted invariably from father to son. A thousand years may pass away, and future travellers find the descendants of Abraham watering their camels by the well of Nahor, while another Rebecca, with the daughters of the men of the city, come down, with pitchers on their shoulders, and draw water from the well; wearing ear-rings of half a shekel weight, and bracelets ten shekels weight of gold. Visiting their tents, he will find a second Sarah, kneading three measures of fine meal, to make cakes upon the hearth, and to offer it for his refreshment beneath a tree, in the plain of Mamre; while Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations, is at war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Belar, which is in Zoar. Such wars were raging as we passed from Jerusalem to Joppa; and we once saw a circle of such kings and princes, seated on the ground holding council, whether we should be smitten, as were the Rephaims, in Ashteroth Karnaim, and the Horites in Mount Seir."

To hear some Christians talk, one would imagine they thought it their duty, and a mark of sincerity and goodness, to be always complaining of corrupt and desperately wicked hearts, and consequently that they ought to have, or in fact should always have, such hearts to complain of. But let no man deceive himself. A wicked and corrupt heart is too dangerous a thing to be trifled with. I would not here be thought to discourage the humble sentiments every man should have of himself, under our present infirmities. But we may greatly wrong ourselves by a false humility; and whoever carefully peruseth the New Testament will find, that however we are obliged to repent of sin, a spirit of complaining and bewailing is not the spirit of the gospel; neither is it any rule of true religion, nor any mark of sincerity, to have corrupt heart, or to be always complaining of such hearts. No, the gospel is intended to deliver us from all iniquity, and to purify us into a peculiar people zealous of good works, to sanctify us throughout in one body, soul and spirit, that we may *now* be saints, may *now* have peace and joy in the Holy Ghost, and at length be presented without spot or blemish before the presence of God. Christ loved the church and gave himself for it, not that it might continue groaning in a state of corruption and wickedness, but that he might, even in this world, sanctify and cleanse it with the washing of water, by the sword, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. And this is the invariable scripture, that while Nevertheless it is we shall be exercised with we are, sions thereof. But this is not our corruption or wickedness, but the trial of our virtue and holiness in resisting and subduing every irregular appetite. And it is the real character of every true Christian, not that he feels he hath a corrupt and wicked heart, but that he crucifieth the flesh with the affections and lusts, and perfects holiness in the fear of the Lord. A real Christian may say, my heart is weak, and my passions strong; but he is no real Christian, or the gospel hath not had its proper effects upon him, if we cannot at the same time truly say, I resist and restrain my passions, and bring them into captivity to the laws of reason and true holiness. Whatever is evil and corrupt in us we ought to condemn; not so as that it shall still remain in us; that, we may always be condemning it; but, that we may speedily reform, and be effectually delivered from it; otherwise certainly we do not come up to the character of the disciple of Jesus Christ.—*John Taylor.*

THREE CHARACTERS.

A. B. and C. were three ministers of the gospel, in the west, they were all men of *holy life* and much devotedness to their work, but the graces of the Spirit of God shone variously in them; for although they were equally great men, they were not of the same cast.

A's warmth of heart, was only equalled by B's tenderness, and C's ardor.

A's zeal, like an overflowing fountain of water, issued forth from such a depth, that no change of seasons or contiguous mountains of ice, could chill its enlivening current.

B's affection and meekness, like sweet incense, modified and transformed the surrounding contagion of impatience, envy and irritation.

C's stability and decision, like a mountain of burnished brass, overawed and repelled every daring intruder from his domains.

A. used the weapons of Peter, thundering conviction to the heart, charging on sinners the mighty guilt of the *Saviour's death*

B used the weapons of Jeremiah and John, moving on the sinner's heart to weep for misspent time.

C, like Paul, arranged his matter, moved with majesty and triumphantly captivated the sinner by the strength of his arguments.

A. approached his brethren with smiles.

B. met them with tears, and

C. with undissembling candor.

Enter into the presence of A. and you were at once excited to love him. Approach B. and you were immediately ashamed of yourself. And when you beheld the face of C. you were constrained to revere.

A. greatly excelled in the forcible simplicity of his sermons.

B. greatly excelled, in his comprehensive views, and luminous exhibition of the gospel plan.

C. outstripped them both in describing various properties and acting of the human heart, in its relations to God.

A's instruments, (though not satirical,) cut at almost every breath.

B. entered the heart by the most tender feelings, and impressed it deeply with the hand of death, and the presence of God.

C. wrought with a heavy hammer, and although it fell but seldom, it broke the rock in pieces.

They were all eloquent indeed, but

A's eloquence flowed from an overwhelming compassion for perishing souls, which rolled from his heavenly tongue, in such a torrent, that all the plains below were moved as by one impulse to cry for mercy.

B's eloquence was natural, easy, and flowed gently along its deep channel, overhung by thick bending willows, pointing to many a silent grave—until the crowds who hung upon his trembling lips, felt themselves in the society of the dead, trembling for the end of those who are unmindful of their God.

C's eloquence was studied, ingenious, and carried the gazing throng by slow paces, up the difficult ascent, to the top of Calvary, thence to the top of Pisgah, thence to the judgment seat, thence displaying the wonders of heaven and hell; until the world receded to a point, and all hearts resolved to seek Him who manages the vast concerns of eternity.

Improvement. "Let no man glory in men; for all things are yours, whether Paul or Apollo, or Cephas"—*Paul.*

CHRISTIAN REGISTER.

SATURDAY, DECEMBER 30, 1826.

It is our duty to give notice that the connexion of the American Unitarian Association with the publication of the Register, ceases with the present paper. This connexion has now lasted for one year, and the experiment has satisfied those who have made it, that its continuance is inexpedient. It was formed with the design and expectation of aiding the purposes of the Association and the cause of religion, by securing to it the labors of an able editor, who should devote to it his whole time. This expectation has been disappointed. The unhappy state of ill health of the editor allowed him to attend to the duty but for a short time, and at length compelled him to withdraw entirely from the charge. The paper consequently fell under the accidental management of a few gentlemen, who could ill spare the necessary time, from their other pressing cares, and who have been continually sensible that the utmost they were able to do, fell far short of what is desirable and useful in a paper. The publication is therefore relinquished by them, and the editorial department reverts to its proprietor. The Association ceases from this time to have any connexion with it or superintendence of it.

The person who accused Mr Whitman of "*fraud*" in the Recorder, said that "in the prosecution of an argument *designed to prove* that the doctrine of the *Trinity originated* at the beginning of the 14th Century, he confidently quoted Mosheim as important and conclusive testimony." We replied, that Mr W. had not, *previously* to making the quotation, affirmed any thing respecting the origin of the Trinity, using the term "*origin*" as the accuser had used the term "originated," as relating to the period when the Trinity was established. The Recorder very civilly gives us the lie. But we again say that the first sentence respecting the origin of the Trinity is that which embraces the quotation itself; and that this sentence occurs *not* in the course of an "argument" on that point, but at the opening of a new paragraph of the Sermon. Let our readers but look at the sentence as it stands and they will be convinced. It runs thus. "Nor will it greatly surprise us that the doctrine of the Trinity should *be followed by such pernicious consequences, when* we consider by whom and under what circumstances this doctrine *was made.*" Mr Whitman *had been* speaking of the *consequences* of the doctrine and its general character, he now proceeds to *account* for these by referring us to the *origin* of the Trinity. On this topic he had *before* not entered. He *begins* his notice of it by quoting from Mosheim. He was *not* "engaged upon that point," as the Recorder would intimate, previously to this citation. He took it up at the moment of making the quotation.

Mr Whitman was discussing the doctrine of the Trinity, as it is *now received*. And *any* doctrine which asserts the Father's superiority, *is not* that doctrine, whenever or wherever received. The Father's superiority *was* asserted in what the orthodox choose to call the Trinity, as it was held before the 4th century. The real fact is that no such doctrine as the word Trinity now denotes, existed, till that period.

The editor of the Recorder ought to have distinguished between the remarks in the Sermon respecting the *period of its establishment*, none of which occur *previously* to the quotation from Mosheim. He would then perhaps have refrained from accusing us of "unblushing falsehood." Yet so eager does he seem to seize every opportunity of shewing his abhorrence of Unitarianism, that it ought not perhaps to be matter of surprise, that he should have improved the present.

He begins his remarks with a disingenuous change of terms.—He says "a writer in our paper accused Mr Whitman of *unfairness.*" The charge was "fraud—pious fraud"—See the Recorder files.—He also excuses himself for not before noticing our defence, by saying that he had *waited* for the Sermon. Three months of waiting are a long time. Besides, where was the Sermon when he published the foul accusation against his brother? Is it possible he had never seen it then? Did he publish the charge of fraud, without *looking* at the Sermon to ascertain the grounds of that accusation?

In his notice of our reply he has gone farther than a reprehension of doctrines, or a sentence of destruction on those who maintain certain views of the gospel. He has brought a charge of positive immorality, in a specific instance. If any candid person should read the statements both of the Recorder and the Register, we presume the *most* unfavorable decision, that he could make respecting *us*, would be that we were wrong in judgment, that our opinion of the nature of Mr Whitman's argument is erroneous. It might be so, and yet our conviction be honest, and we not be chargeable with falsehood for stating it. It is a question between us and the Recorder, what is the connexion which the passage from Mosheim has with the preceding part of the sermon, a question on which there are two opinions, and because ours differs from that expressed in the Recorder, we are told —we lie. Others besides ourselves can decide whether arrogance be not too mild a term for the conduct of him, who makes the accusation under such circumstances.

We recommend to the editor of the Recorder not to be so ready on all occasions to call those whom he dislikes *knaves* and *liars*. It is a vulgar and unseemly method of abuse, too much like the Turk's "Christian Dog," uttered against those whose difference of faith makes them, in his eyes, fair subjects of contempt and slander.

The Massachusetts Peace Society held their annual meeting on Christmas day, when interesting reports were made, and a disposition manifested to increase the efficacy of the institution. In the evening, an address was delivered in the Old South Church, by Hon. Mr Fuller, of Cambridge, in which argument and historical facts were employed to recommend the purposes of the Society, and its friends were ably vindicated from the charge of attempting a visionary project. We hope the repeated calls which this Society makes on public attention, through distinguished laymen, will not be without effect.

On Wednesday last, Rev. Edward Beecher was ordained pastor of the Park Street Church and Society in this city. The sermon was preached by Rev. Dr Beecher, father of the candidate, and was meant to establish the doctrine that faith, in a certain, (though an unexplained,) atonement made by the death of Christ, is the condition of salvation. We regret that the preacher had not taken a little more evident pains to ascertain the *meaning* of scriptural language. It may gratify the gentlemen who officiated, to know that their services were thoroughly imbued with the spirit of what they were anxious to term, "evangelical truth." There was no heretical indulgence of charity.

The third number of the Juvenile Miscellany has just been published. We have only time to recommend the three numbers already published to those who are in pursuit of New-Year's presents.

We regret that the late hour at which a pamphlet entitled, "Remarks on a Sermon, &c. by T. R. Sullivan, Pastor of Keene Congregational Society," was put into our hands, restricts us to a bare mention of its publication. From the ability and good temper of the writer we anticipate much pleasure in its perusal.

We have received the first number of a new periodical of twentyfour pages, entitled "The Christian Messenger," published at Georgetown, Scott county, Kentucky, and devoted to the cause of liberal Christianity. It is edited by Barton W. Stone, who, we are informed by a gentleman who visited him last summer, is "the acknowledged head of the Christian Connexion throughout the western states, both as a writer and a preacher." If the present number affords a fair specimen of the manner in which the work is to be conducted, we have no doubt it will be useful in that part of the country, and we wish it success in establishing the principles of truth and love which it so earnestly inculcates. We extract from it the following articles of religious intelligence.

"The Editor has lately returned from Tennessee. While he was there, a separation took place in the Elk River Association of Baptists. The causes, which led to this event, were, that some of the preachers, convinced of the evil effects of man-made creeds, and doctrines, ventured boldly to preach against them. For their opposition to the doctrine of trinity and of the Son of God, as held by the *orthodox*, they were charged with heresy. They attended the association, prepared to answer the charges against them. The ultimatum was, that eleven of the Association declared themselves independent of that body, and withdrew. This information the editor received from a member of that Association. The event took place in September last."

"The progress of liberal principles in Tennessee has been very far beyond our most sanguine anticipations. Its advocates have been opposed with all the might and ingenuity of man, aided by the popularity of their party, the long received dogmas of *orthodoxy*, and the furious zeal of bigotry. The more intelligent begin to see the weakness of their own arguments and aids to arrest the progress of these principles. One, a preacher of eminence in that country, lately in his address to a vast assembly, after having exhausted his store of arguments against those, who opposed the *orthodox* notions of trinity, of the Son of God, and of atonement, observed *that the civil authorities ought to interpose and put them down!* Some gentlemen of real republican principles, though not professors of religion, in disgust rose up and left the assembly. This information the editor received while in that country, from a respectable source. The brethren of the Christian name are not discouraged at this opposition, but zealously persevere in propagating what they deem to be the truth."

"The churches in Tennessee and Alabama, are numerous and fast increasing. We have recently received accounts from those countries that, at their meetings from thirty to forty are frequently added to the church. Many of the Elders are men of fine talents, of warm piety, and zeal, and are highly respected and beloved *for their work's sake.* May that unanimity and brotherly love, which have ever marked their course, still continue, to the glory of their Lord, and the prosperity of Zion."

"We have just received the printed minutes of a Christian Conference, held in Harrison county, Indiana, on the 1st of September, 1826. From the face of the minutes, it appears that great harmony and peace exist among the members composing this conference. May these christian graces forever dwell with them! May they never undertake to legislate for the churches, nor attempt to wrest from them the right of independent and self government, acording to the New Testament!"

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTAN REGISTER.

ORTHODOXY AND UNITARIANISM.

It has always been a subject of regret to the thoughtful and well disposed, that there should be religious differences, that a matter so peculiarly calculated, as that of religion, to promote peace, should be so construed, even by its followers, as often to produce an entirely opposite effect, and the christian world be left age after age, to witness the sad consequences of enmity and bigotry; that Christians, instead of carrying on together the work of religious improvement and human happiness, are constantly at variance, affording to each other many hindrances to this desirable object, rather than the co-operation and aid which duty would dictate.

Would not a better acquaintance with each others' principles,—would not a more conciliatory feeling or a more catholic spirit, on the part of Christians who may differ in their religious opinions, do away much of the prejudice and unkindness with which the bosoms of many are filled, and bring together in one cause those who now live in bitterness? How often is it that whole societies are kept in constant excitement only from a want of a better understanding as to each other's peculiar sentiments. Witness the exaggerations and opinions, that are circulated by the busy and misguided, respecting those who may conscientiously think and worship, otherwise than they, and the bad feeling and difficulty that are in this way cherished in a neighborhood. We are too often the slaves of opinion and custom, and tenaciously adhere to the effect of education and habit, be it true or false.

This is wrong. The good of every religious persuasion, it is hoped, on the subject of religion have one great object in view; and this is the happiness of man. They have one enemy to combat, and this is sin. Is it not folly for the advocates of virtue, while they attempt to promote its cause, to be at war among themselves. Is not the peaceful religion of Jesus Christ defeated and even disgraced by its professors, and their own progress to heaven impeded by the abuses so repeatedly offered in this way? Better would it be if the dogmatic and positive, the sticklers for faith, were to cultivate a spirit of love, and see who can help the most souls to heaven, by holding up the precept of good works, rather than the speculations they entertain of doctrine, which may perhaps have been imbibed from their fathers.

But these remarks have been followed further than was intended.

At the present day no excitement is stronger, than that of the (self-styled) Orthodox against the Unitarians. We trust that a better knowledge of the principles and faith of the latter of these sects would convince the enemies of Unitarianism, that it is the friend of religion and virtue, and would save its professors from the scurility, frequently imposed upon them, and the cry of heresy and unbelief be suppressed, so often made at the expense of persecution and misrepresentation; without those who raise this cry being able, or perhaps willing to give any just statement of the opinions they denounce. Now what is the difference between an Orthodox and a Unitarian Christian? What is there that should keep these two friends of religion and God, who ought to be fellow helpers rather than enemies in forwarding the interests of piety, at such a dreadful distance? Do they not believe in One God the Supreme Governor of all things, the Creator of the world, the proper object of religious worship, homage, and obedience? Do they not believe that Jesus Christ is the Son of God; that in the fulness of time this exalted being was commissioned by the Father as the Savior of the world, and that this person was our redeemer; that he appeared upon the earth, that he took upon him the nature of flesh; and that in this flesh God breathed into, or communicated to him, a portion of his own holy Spirit, his own perfections—his divinity, and in very deed, thus dwelt in the flesh that by the virtues, example, precepts, gospel, sufferings, death, resurrection, and ascension of Christ, the unbounded mercy of God is manifested, and a Savior is proclaimed. Those who obey and believe, may receive everlasting happiness, those who disobey, condemnation and misery forever.

They believe, also, in the Old and New Testaments, in repentance, in faith, in the necessity of good works, in regeneration—in the degree that the life or heart may be bad;—in love to God, love to man,—in the absolute connection of religion and morality,—in prayer, in the institutions and ordinances of religion, in the duty to observe them,—in a fervent, living, piety requiring severe attention to duty, in the performance of all actions from good motives, —in a future judgment, and in a righteous retribution!

If these are some of the principles of Unitarians; is there such a striking contrast between them and the Orthodox, as to justify the heavy denunciations and to make them worthy of the misrepresentations brought against them—such as that they are Universalists in disguise,—making the Savior a mere man,—those who change the Scriptures—having morality without religion,—unbelievers, and many other like assertions. Those who entertain these sentiments in respect to the Unitarian religion are inexcusably, if not wilfully ignorant of its real character; and if they would have either charity or justice, should correct their ignorance by an examination of its principles.

P.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—You published in your last paper a communication signed John Robinson, which I read with interest. I like the writer's remarks with a single exception. He thinks the sermon might well be dispensed with at an ordination. It seems to me the omission of this part would be injudicious. The reasons given for dropping it are, that "it is not essential to the occasion"—this may be, and yet its introduction be expedient; that "it breaks in on the symmetry and completeness of the arrangement" of the services—but if good will follow such an interruption, the benefit should not be sacrificed for the sake of maintaining a convenient or beautiful order; that "all that could be valuable in it would find place in the other parts"—this is a gratuitous assertion, and was made, I suspect, without the writer's being himself aware of its character; and lastly, that "we should be saved from that interference of one part with the topics of another, to which we are now perpetually liable"—there is another way of avoiding this interference which seems to me preferable. Let the sermon always be on a subject not *particularly* connected with the occasion, that is, let the preacher leave to others, as he ought, the services of ordination, and instead of discoursing of the duties of the Christian ministry, which belongs to those who deliver the charge and the other customary forms, let him take some point of Christian truth or duty, the discussion of which may be heard with interest and profit. The circumstances of the particular church or of the community in which they dwell will suggest a topic having enough of appropriateness. My reasons for retaining the sermon are, that it has been an invariable part of these exercises, and a venerable custom should not be altered without good reason; that it is expected by those who attend ordinations, they are prepared to listen to long services, and especially anticipate instruction from the sermon—the question always asked previously is, who is to preach; that a fine opportunity is afforded for presenting truth to men, who are willing and eager to hear, but who at other times will not bring their minds, if they bring their bodies, into an attentive posture. A preacher seldom has so favorable an occasion of explaining and enforcing his views of religion. Hence we find that ministers take unusual pains in the preparation of ordination discourses, and of late years particularly, since the practice of making them treatises on the pastoral office has been laid aside, a mass of valuable instruction has been accumulated from this source. The only important objection is the length to which the services are extended. But it should be remembered that by far the greater part of each audience attend an ordination only once in many years, and would not be satisfied if the exercises did not occupy more time than a usual Sunday service. If however this be a serious inconvenience, might it not be removed by dividing the performances? Let the peculiar services of ordination be delivered in the morning, and the sermon be preached in the afternoon or evening; or let the council always meet, as is sometimes done, on the preceding evening, and let the *ordination* services commence an hour earlier than is now customary, that there may be a short intermission, and yet time sufficient remain for a discourse that shall intervene between these services and dinner. These suggestions I do not deem of much value unless the entire omission of the sermon should be made a practical question, and then I hope some mode may be found by which public convenience may be satisfied, and this interesting and highly useful part in the exercises of the day be still preserved.

Philo J. R.

FOR THE CHRISTIAN REGISTER.

YOUNG CHILDREN AT CHURCH.

I have read the expostulation of your correspondent S. S. upon the suffering in pews, surrounding those that hold restless children at Church, as well as in the gallery that overlooks them. An inquiry into the benefits resulting from early accustoming children to attend church, even before they can understand the preacher, might be of some service, and perhaps lead parents to keep their children at home, but the greyhaired man in the gallery, that cannot sit quiet with such intrusions, has a lesson to learn, as well as the child, or its parents. I have young children, and I allow them to go to church, because I think early habit excellent and powerful, and if they do not understand the preacher, they are taught in whose house they are, and who commands them to keep the sabbath day holy, and though they may not be able to tell the text, they may be made to sit still, and if they become weary, they are permitted to read, or even learn a hymn. Children insensibly acquire the power of observing what is said at church, and while yet children might give some very good advice, to those who are too easily distracted by external objects. I am apprehensive, children as often learn troublesome habits at church from the thoughtless smile, or ready playfulness of others, as interrupt the devotions of the serious. If a child however be really a disturbance, his "inconsiderate parents" ought to be "advised of it," and if not cured, the sexton, as in olden time, should take cognizance of the offence, and the offender; but it is very rarely that a child is permitted to be troublesome. If the eye of the devout be accidentally attracted, his devotion should not be disturbed, and would not be, if he reflected how important it was to this, his little fellow being, to lay an early foundation to make his attendance on the house of the Lord a delightful service; that all ages are together in his worship on earth, and they may be together in his worship in heaven, and if the child be not as devout as his elder, let this thoughtlessness be a stimulus to more earnest attention in his superior, till he acquire a habit of devotion, which will not be overcome by a restless child, but will bear the child with him, in his petitions for holiness of heart and life.

T. T.

FOR THE CHRISTIAN REGISTER.

Mr. Editor,—I noticed with some interest, an article signed "M" in your Register of Dec. 9th, and hoped that some one, whose name would give weight to his suggestion, might have followed that communication with some recommendations of an "Asylum for destitute females," some sketch of a plan for such an *Institution*. Perhaps the expense of an Asylum for this purpose, if it were to be maintained entirely by individual subscriptions and donations, is considered so great as to deter many who would approve the project, from commencing a work, which they dare not hope to see completed; but might not a commodious and convenient building be *erected in a style* so plain as to be comparatively cheap; or a range of wooden buildings, which might be owned by a number of proprietors, and rented at a cheap rate to respectable females only, in destitute circumstances? These might be divided into two classes; such as were sick and helpless, and such as were willing to pay their rent, by taking rooms with the first class and administering to their wants. It is believed that many persons would be willing by annual subscriptions and donations to pay the rent of those who could not pay for themselves, and to assist in furnishing them with the comforts which their infirmities would require. Many families, if requested, would send to such a house, delicacies from their tables, and relics from their evening entertainments, which they would not think proper to spare to the common poor. The benevolent associations, also, who now contribute to the relief of "Widows and aged Single Women" might assist the objects of their charity by recommending them to the proprietors and providing for them there.

A better plan than the above might be formed by one more experienced in systems of organized Associations; but it is hoped that this interesting subject will not be consigned to oblivion, without some effort on the part of the benevolent and influential to render more comfortable the declining days of a deserving and destitute portion of our community.

M. M.

CONGRESSIONAL SUMMARY.

In the Senate,

Friday, Dec. 15. Mr *Ruggles*, of Ohio, presented a memorial from the members of the Ohio Legislature, in their individual capacity, asking aid from the government in the construction of a road.

The resolution offered by Mr Johnson, of Kentucky, instructing the committee on the District of Columbia to inquire into the expediency of releasing the debt due by the Columbian College to the United States, was taken up and agreed to.

Mr *Chandler* submitted a resolution authorizing the Committee on Military Affairs to inquire into the expediency of erecting a State Arsenal in the State of Maine, which was agreed to.

Mr *Harrison* gave notice that he would ask leave to-morrow to introduce a bill to *increase the salary of officers* commanding companies in the United S. Army.

Mr *Hayne*, from the Committee to whom was committed a bill to establish a uniform *System of Bankruptcy*, reported the bill, with several amendments and additions.

Resolved, that the Committee of Finance be instructed to inquire into the expediency of altering or diminishing the duties on articles imported from beyond the Cape of Good Hope, and on wines, sugars, and coffee.

All the petitions for *Claims on Foreign Nations* were committed to a select committee of seven.

Mr *Smith*, of Maryland, submitted the following resolution.

Resolved, That the Committee on the Post Office and Post Roads, be instructed to inquire into the justice and expediency of allowing distributing postmasters a specific sum for clerk hire, in cases when the gross amount of their commissions does not exceed $1500 per annum; and, also whether it would not be proper to allow them a compensation for the distribution, as well as for the delivery of free letters or to change the present system, so as to allow for distribution in lieu of delivery of free letters.

Mr *Sanford* asked, and obtained leave, to introduce a bill to provide for the reporting of the *decisions of the Supreme Court* of the United States; which was read twice, and referred to the Committee on the Judiciary.

In the House of Representatives.

Friday, Dec. 15. Mr *Vance*, from the committee on Military Affairs, reported a bill, authorizing the laying out and opening of *certain roads in the Territory of Michigan*, which was read twice, committed, and made the order of the day for to-morrow, and ordered to be printed.

Mr *Vinton*, of Ohio, from the committee on Public Lands, reported a bill, providing for the relinquishment of certain claims to lands sold by the U. S. in the state of Ohio, which was read twice, committed, and made the order of the day for to-day.

On motion of Mr Cook, of Illinois, it was

Resolved, That the committee on the Public Lands be instructed to inquire into the expediency of authorizing the several states that have been admitted into the Union with a condition in the several Acts for their admission, that the lands thereafter to be sold by the United States, within their limits, shall not be taxed for five years after such sales, to rescind the said condition.

On motion of Mr *Webster*, the bill relative to another Executive Department, and report of the committee, were ordered to be printed.

Massachusetts Claim. Mr *Buchanan* moved that the resolution offered by Mr *Bartlett*, and by him laid on the table, be now considered. The resolution was, after considerable debate, agreed to.

A petition was presented by Mr *Crowninshield*, of Merchants of Salem, in Massachusetts, having claims on the Governments of France, Naples, Holland and Denmark, for spoliations on their lawful commerce, claiming the interference of the Government of the United States in behalf of their claims. Referred to the committee on Foreign Affairs.

On motion of Mr *Drayton*, it was

Resolved, That the Judiciary Committee be instructed to inquire into the expedieney of establishing a *uniform system of bankruptcy* throughout the U. States.

On motion of Mr *Mitchell*, it was

Resolved, That the Committee on Naval Affairs be instructed to inquire into the expediency of passing an act to appropriate annually the sum of five hundred thousand dollars to the gradual increase of the Navy, from and after the first day of January 1827.

Systems of exercise and instruction of field artilery, manœuvres for light, or horse artillery and an abstract of infantry tactics, including exercises and manœuvres of light infantry and riflemen, were communicated by the Secretary of War.

FOREIGN INTELLIGENCE.

Spain. A letter from Madrid, of Nov. 2, states—The Portuguese Refugees who entered Spain by Ayamonte have been sent to Ecija; their number is about 920, including many women and children. Those who entered by Estramadura have been sent to Villa Nueva de la Serena and Don Biento, and are 400 in number The police have just discovered a new association, which has communications all over Spain—a rector, four monks, and seven other persons who were officers of the association, have been arrested and found guilty.

The negotiations of the Spanish government with the Bank of St Charles to raise the sum of 6,000,000 reals for the Algerines, have not succeeded. The government has been obliged to sell to the merchants of Gibraltar for 4,000,000 reals all the quicksilver in the magazines of Seville and Almaden. It was doubted whether even this sum would ever reach the Algerine treasury. About two months since a similar sum was taken from the Commanderies of St John of Jerusalem, for the Algerines, and was diverted from that object to excite insurrections in Portugal. The government of this latter country fortunately intercepted about 500,000 francs in bills of exchange, which had been sent from Spain.

Letters from Malaga received at Cadiz on the 20th October, announce that a strong Algerine squadron was in sight off that port, and no vessel dared to put to sea. The naval commander adds that there were off Barcelona one vessel, two corvettes, one Columbian schooner, brig, and another vessel: and that six ships from San Felin, and Malaga had fallen into their hands. The naval commander at Almeira announces that five Spanish vessels at anchor under the cannon of San Pedro, had been attacked by the Algerine squadron, consisting of three large vessels and two schooners; and the peasants and volunteers of the environs having gone towards the coast, the Algerines remained there, and troops were sent for to Carthagena and the environs. Letters from the coast of Grenada state that the Algerines had landed in the vicinity of Motril, and carried off 290 persons of both sexes.

The famous Spanish Monk, known by the name of the Trappist, who figured in Catalonia and Castile at the head of a few troops in 1823, lately died at the convent to which he had retired.

Turkey. The advices received by the Porte from Egypt are of a very unfavorable character. The universal commercial crisis has extended even to that country, and the finances of the Viceroy are so shaken, that he has declared it to be out of his power to support his son Ibrahim Pacha as heretofore. At the same time, both the troops and the people manifest decided repugnance to the European war. Some say that a misunderstanding has broken out between the Sultan and the Viceroy, and add that proofs of it are evident in Ibrahim's recent movements. On the 4th an envoy from the Sovereign of Buchara arrived here with presents for the Grand Seignor. He is accompanied by a numerous suite, and is going to Mecca. The organization of the troops makes progress, and they are reviewed from time to time by the Sultan. The Captain Pacha, who has returned to the Dardanelles, seems to have renounced his project against Samos and the other Islands. The Persian envoy constantly sets abroad reports favorable to the Persian troops. The plague has dminished considerably within the last fortnight. The capital is apparently tranquil, but the murmurs of the people augment every day.

DOMESTIC INTELLIGENCE.

The Mutineers. On Saturday morning, in the Circuit Court of the U. S. Judge Story, pronounced sentence of death, upon Charles Marchant, alias, John Duncan White, and Winslow Curtis Colson, alias Charles Curtis, for the murder of Captain Edward Selfridge, and Joseph D. Jenkins, mate of late schr Fairy, upon the high seas. The prisoners are to be executed on the first day of February next. The Evening Gazette adds the following paragraph:

"The behavior of the prisoners after the Judge had concluded his remarks, indicated the most hardened villany. Marchant in the most violent, loud and profane language, abused the Judge, Jury, and District Attorney. The particular expressions were too vulgar and irreverend for publication. Colson was not so loud or violent, but appeared equally incorrigible. He said this was the happiest day of his life—and he did not desire to have his execution postponed until February—he had the satisfaction of knowing that two d—d rascals had been food for sharks before his death. He said he did not care how soon he was hung; he had considered himself dead for six months past, and used other expressions of like effect.

Missouri. The legislature of Missouri convened on the 20th ult. and on the 21st the Governor transmitted his message.—The trade of Missouri to the internal provinces of Mexico, is a subject of growing interest to that state; and Congress would add to the benefit of the road lately authorised to be made, by establishing a military post at the crossing of the Arkansas, and furnishing a mounted escort of men for the protection of the traders. A similar arrangement might be expected from the friendly disposition of Mexico on this subject; and our minister there has partially succeeded in an arrangement for getting the road continued from Arkansas to Santa Fe.

Louisiana. The following facts are proof of great attention to education in Louisiana; in 1811, the legislature appropriated 39,000 for the establishment of a college, and school in each county. By the same act, 3000 dollars was appropriated annually for the support of the college, and 500 dollars a year for each school. In 1819, the allowance for the support of schools was increased to six hundred dollars, and in 1821 to 800 dollars a year each. Since which, 5000 dollars a year have been appropriated for the support of another college, at Jacksonville, in the same state.

Claims on England. Authentic information is received from Washington, that the Convention entered into by Mr Gallatin with the British government, fixes the compensation to be paid for slaves, tobacco and other property, carried off by the British, subsequent to the treaty of Ghent, at *one million two hundred thousand dollars*. The amount claimed by our citizens exceeds 1,500,000, viz. by those of

Maryland,	$286,000
Virginia,	520,000
Louisiana,	150,000
Georgia,	480,000
Alexandria,	113,000
Maine,	16,000
Mississippi,	6,000
Delaware,	7,000

GENERAL SUMMARY.

Chesapeake and Ohio Canal. On the 7th inst. the president communicated to congress the report of the board of engineers relative to the Chesapeake and Ohio canal. The estimate of the total expense of this canal is $22,375,000. The length (from Georgetown to Pittsburg) is 342 miles, and the lockage 3158 feet. The eastern section of the canal extends from Georgetown to Cumberland, 186 miles, and is estimated to cost $8,177,081.

The central committee acting for the various districts to be benefited by the canal, think the estimate of the board of engineers is much too high, and that the eastern section will not cost over five millions. A memorial will be presented to congress requesting a subscription to the stock of said canal, and the central committee hope that congress may be induced to authorise a subscription of one half of the stock. We do not believe, however, that congress will appropriate 8 or 10 millions for this or any other canal.

P. S. We learn from the National Journal that Gen. Lacock and D. Shriver have offered to execute the eastern and western sections of the canal (286 miles in extent) for three and a half millions of dollars. The estimate of the board of engineers for the portion of the canal embraced in this offer is thirteen and a half millions of dollars! The middle section is the most difficult and expensive part of the canal.

U. S. Lead Mines. On the 8th inst. the president transmitted to congress sundry documents relating to the lead mines of the U. S. in Illinois and Missouri. It appears from these that in Illinois 453 men were employed at the public mines in August last, and that from July 1, 1825, to August 31, 1826, the quantity of lead obtained from the public mines was 1,042,288 pounds. Besides this minerals were raised sufficient to make 1,380,000 pounds of lead.

In Missouri the number of laborers at the public and private mines was about 2000. From July 1, 1825, to Sept. 30, 1826, the quantity of lead obtained from the public mines was 1,788,427 pounds; and the quantity made at private mines about 8,000,000 pounds, near one fourth of which was from minerals surreptitiously obtained, (*i. e.* from minerals stolen from mines on the public lands.)

Lead has been obtained from about 3,000 acres in Missouri. One mine covers 30 acres, and in 15 years has produced lead to the value of half a million of dollars. One public mine has in two years produced 680,000 pounds of lead, and another 600,000 pounds. The whole quantity of land supposed to be mineral is estimated at 400,000 acres.

Rhode Island Coal Mine. The quantity of coal taken from the coal mines at Portsmouth, R. I. averages 100 tons per week. The price is from 4 to 6 dollars per ton. The depth of the mine is 65 feet, length 4200 feet, and breadth 115 feet. The average thickness of the vein is about 4 feet. Thirty men and six boys are employed in the mining operations. The mine is only half a mile from the river.

Slave Trade. A letter from a gentleman who lately visited the coast of Guinea, to the editor of the Massachusetts Journal, represents Whidah, on the gulf of Guinea, as a city of 15,000 inhabitants, whose principal trade is the slave trade. The slaves are taken prisoners in the interior and delivered to the king of Dahomey (in whose dominion Whidah is situated) who sends them to Whidah and sells them to the slave-merchants. The people are cruelly oppressed by the king, and this writer says the poor slaves actually rejoice when they embark on board of a slave ship! There is a great festival in Dahomey every year, during which the king makes a horrid sacrifice, by cutting off the heads of 8 or 10 negroes with a cutlass. Music and riot succeed the sacrifice. —Capt. Clapperton and his companions landed at Whidah, and proceeded through the kingdom of Dahomey on their journey to Sackatoo. The king received them with respect and kindness.

Mortality fifty years ago and now in Europe. M. Chateauneuf, after investigating the subject with much care, considers the following facts as sufficiently established;—Fifty years ago one half the children born in Europe died in the first 10 years; now only 38 in 100. Fifty years ago 74 persons in 100 died from birth to 50 years, now only 66 in 100. Fifty years ago only 18 persons in 100 arrived at the age of 60; now 23 in 100. Fifty years ago there was one death annually in 32 individuals; now there is only one death in 40 individuals.

The British National Debt from Jan. 1819 to Jan. 1826, was increased £61,646,837 sterling—more than four times the whole present amount of the present debt of the United States. The British nation has had an additional tax of five millions five hundred thousand pounds sterling for the express purpose diminishing the debt; yet with this aid and that of a general peace, the debt is now greater than it has ever before been.

Railway. The Troy Register says—"We have before suggested the feasibility of a railway from Boston to this place. Many arguments present themselves in its favor. It was estimated that there was not less than 134,100 pounds of poultry in the Boston market, the day previous to the thanksgiving in that state, which was sold for about eight cents per pound on an average; producing the sum of $10,752. The average price of poultry in this market is about four and a half a pound, and if the same quantity was for sale here, it would amount to but $6,034. By sending it to Boston it would bring the sum of *four thousand seven hundred and eighteen dollars* more than in this market. It is believed, that the price of pork is also proportionably higher in Boston than here. Between this place and that city there are very many quarries of excellent stone which would continually be increasing in demand, as long as the country exists. The mountains being "crowned with imperial oak" and other trees, would yield a large supply of timber, wood, and coal, both to this and the Boston market. It may seem too great an undertaking, but we should cast our thoughts back to the commencement of the Erie Canal, and our doubts will be removed?"

Seed Corn. A writer in the American Farmer recommends the practice of selecting seed corn from such stalks as bear the greatest number of sound ears. He considers that as in a cornfield twenty kinds of corn may be found, different in color and size, so these prolific stalks are a different kind from others which are less so, and will produce a like kind. A farmer who selected his seed corn in this manner, found an increase in his crop of twenty bushels in the hundred; the second year his crop still improved, although not in so great a degree; and on the third year he found more stalks bearing three ears than he had found bearing two at the time he commenced the selection.

In regard to the part of the ear which it is most advantageous to plant, we have the experiment of a South Carolina Farmer who planted three pieces of land, equal in size and fertility, with the three artificial divisions of the ear. The piece planted with the small end of the ear produced 8 bushels, 3 pecks; that from the middle 10 bushels, 1 peck; and that from the butt end, 11 bushels. Other experiments might vary the result. But it is not unreasonable to suppose, that Providence has designed that part of the ear which ripens first to be the most productive seed; so that in case of a scanty crop the same quantity of seed might produce a larger crop than ordinary at the next season.

New York Canals. From official returns it appears that the amount of tolls received on the Erie Canal is $686,700 30; on the Champlain Canal, $76,062 95; on Cayuga and Seneca Canals, $3,016 85. Total, in 1826, $765,780 10. The sum estimated by the commissioners in their last annual report was $750,000, which proves to be a little short of the actual amount. In 1825, the amount received was $521,343 94.

Singular Preservation of Life. Mr James Frazer, a merchant of this village, went on Thursday last, a few miles east in a sulkey, to meet some goods which he feared would be frozen in the canal. Returning, the road being very rough, he was thrown from his seat by a sudden bound of the vehicle, and in falling upon the wheel, was drawn under the sulky, with his foot caught fast between two pieces which cross the shafts. This confined one foot, while his shoulders and head were dragging over the hubs—the horse upon a smart trot. Some persons, in attemping to stop the horse, frightened him into a canter. One wheel passed over Mr F's arm; who soon after *fastened* his hands round the axletree and raised himself from the ground, in which position he sustained himself for a distance of more than a third of a mile, the horse running at the top of his speed, till he brought up against a bridge, and broke loose from the sulky! Mr Frazer's arm and side were badly bruised and torn by rubbing against the wheel, and his clothes literally rent in tatters, but was not otherwise injured. We have never known a more extraordinary preservation.—*Rochester Telegraph*.

A Desperado. The Charlotte Journal gives an account of a desperate affair, which occurred in Mecklenburg county, N. C. on the 18th ult. A person named Robert Yandle, went to the house of his brother-in-law and murdered him; then followed the wife, who had fled, but fortunately was able only to wound her with his rifle; he then met a young man named Fisher, whom he wounded in the shoulder with his rifle, and then pursued him, but Fisher fortunately escaped; he then went to a house of Mrs Hooks, and attempted to lay violent hands on a young lady whom he supposed was about to be married to Fisher, but she broke his grasp, and escaped. By this time the Sheriff had received orders to take him dead or alive, and he accordingly surrounded his house with an armed guard the next morning. Yandle refused to surrender, and fired upon the guard several times. He put his gun through a crack and snapped at one of the guard a few paces distant; at the same moment several of the guard fired at him and unfortunately killed a daughter of Yandle's.—They did not know till then that any other person but Yandle was in the house, and subsequently learned that his wife and children were driven to bed by him and threatened with death if they made any noise. Immediately on the firing of the guard, Yandle dropped his rifle, snatched up the shot gun, rushed out of a door on the opposite side of the house, and fired on the guard, within four paces of the muzzle of his gun. At the moment he rushed out, however, two of the guard fired and shot him through; and to this circumstance it is doubtless owing that his fire did not take effect, as the wounds he received caused him to elevate his gun so that the shot passed over the heads of the guard. The remainder of the guard fired instantly and he fell dead several paces from the door.—These are the principal facts as related in the Charlotte paper—no cause whatever is assigned for his desperate conduct, except that he had a spite against John Hartis, his brother-in-law, whom he first killed.

Purifying Honey. The Jews of Moldavia and the Ukarine prepare with common honey, a sort of sugar, which is solid, and as white as snow. This they send to Dantzic, where the distillers use it in making their liquors. The process consists in exposing the honey to frost for three weeks, in some place where neither sun nor snow can reach it, and in a vessel which is not a conductor of caloric. The honey is not congealed, but becomes clear, and hard like sugar.—*Journ. d' Agre du Nord*.

Effects of gambling in Lotteries. At the police office in Philadelphia, last week, an old man well dressed and of intelligent appearance, was charged with an assault and battery and larceny, in picking the pocket of an Irishman. In answer to questions put to him by the Mayor, the prisoner declared, "that he was nearly sixty years of age,—that he was reduced to poverty and desperation *by gambling in lotteries*,—that he had within the last forty years spent twenty-three thousand dollars, or more than five hundred dollars a year,—and that he had never drawn a prize of any importance." He was committed for trial.

MARRIAGES.

In this city, by Rev. Mr Ripley, Mr Ebenezer Alexander, of the firm of Baker & Alexander, to Miss Nancy Wilson.

In Billerica, Rev. Bernard Whitman, of Waltham, to Miss Elizabeth H. Crosby, daughter of Josiah Crosby, Esq.

DEATHS.

In this city, Mrs Lucy Coverly, aged 84.—Mrs Mercy Parris, aged 70.—Miss Abby R. aged 13 years, daughter of Mr John Williams.—Mary Dana, only daughter of Mr Joseph S. Hastings, aged 28 months.

In Roxbury, Maj. Joseph Hastings, aged 41.

In North Bridgewater, Mrs Dorothy, wife of Mr Ansel Perkins, aged 30.

In Newburyport, Rev. Samuel P. Williams, pastor of the first Presbyterian Church in that town.

In Rehoboth, Elder Thomas Simmons, at the advanced age of 104 years, 5 months and 16 days. He supplied a pulpit upwards of ninety, and attended religious meetings until one hundred years old.

In Lexington, Mr William Tidd, (father in law of the Hon. Nathan Chandler,) in the 91st year of his age. He was lieutenant in the company of Provincials, which paraded on Lexington Common on the morning of the memorable 19th of April, 1775.

NEW YEARS PRESENTS.

FOR sale by NATHANIEL S. SMPKINSI, Court-street corner of Brattle-street;

Atlantic Souvener—The Memorial—Russian Tales—Juvenile Sketch Book—"French Cabin Boy, the modern Crusoe"—Lights of Education, or Mr Hope and his family—Charles Ashton, or the boy who would be a Soldier—Taylor's Scenes of Wealth, with 68 engravings—Original Poems—New Year Improved, or Errors Corrected—New Year's Eve—Visit to Malta, or the Little Prisoner—Rural Scenes—Northern Regions, or Uncle Richard's relations of Capt. Parry's voyages—Rose Grant—Nine, an Icelandic Tale—Alfred Campbell the young Pilgrim—Tales for Boys—Tales for Girls—Factory Girl—Baby Tales—The two Birth Days—Joseph Ellis the Berry Boy—George Freeman—Robert and William—The two Lambs—Pleasant Stories—William and Thomas, or the choice of two ways—Descriptive Scenes. A variety of Children's Books with *coloured engravings*.

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THE FRENCH CABIN BOY, OR MODERN CRUSOE.

A NARRATIVE of the life and adventures of a Frenc!. Cabin Boy who was shipwrecked on an uninhabited island. From the French of Mad. Malle De Beaulieu, just published and for sale by JAMES LORING, No. 132, Washington street.

N. B. The above interesting work unfolds the expedients to which an ingenious and cultivated youth would resort on being shipwrecked on a desolate spo without any human assistance. A vein of moral sen timent is interwoven throughout. This work is speci ally calculated to interest young persons engaged in the study of Botany and Natural History.

Also—The New Year's Sabbath—Dutiful George, and other tales, price 50 cents per dozen. Dec 23

NEW YEAR'S PRESENTS.

A VARIETY of Books suitable for New Year's Presents, may be obtained at the Office of the Christian Register, 81 Washington street. dec. 23

CARPENTER'S CATECHISM.

JUST published, at the Office of the Christian Register, "An Introductory Catechism, by Lunt Carpenter, D. D.

The readers of the Christian Register will recollec that this is the book that was lately named with approbation in this paper, and recommended to the notice of parents and teachers. It is sold at 6 cents single, $4 per hundred. Dec 25

HINTS TO PARENTS.

A FEW copies of "Hints to Parents," are received, and for sale at 81 Washington street. It consists of two parts;—Part 1st, on the "Cultivation of Children.' Part 2nd, "Exercises for exciting the attention and strengthening the thinking powers of children,—in the spirit of Pestalozzi's method." From the third London edition. Dec 23 2t

CHRISTMAS AND NEW YEAR.

MUNROE AND FRANCIS, Washington street corner of Water street, will publish, in th, course of a few weeks, the following new and interesting Juvenile Books.

Northern Regions; Or Uncle Richard's Relation of Parry's Voyages for the discovery of a North West passage, and Franklin's and Cochrane's Overland Journies. With 24 Copperplate Engravings.

Amusements of Westernheath, or Moral Stories for Children, with cuts.

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They have just completed their new and convenient edition of Edgeworth's Early Lessons, namely, *Harry and Lucy*, parts 1, 2, 3, 4. with the Address to Mothers, Little Dog Trusty, Orange Man, and the Cherry Orchard, complete in 1 vol. with 28 Origiual Designs on wood.

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☞ The three books above comprise The early Lessons of Maria Edgeworth; so that Frank, Harry and Lucy, and Rosamond, may be had separately. Besides these, they have *The Sequel to Frank*, in 2 vols and *Harry and Lucy Concluded*; being the last par of Early Lessons, published in 1825, by Miss Edge worth. 3 vols. also, of

The Parent's Assistant; with 17 plates.

On or before Christmas, will be published *The Amulet*, being the first No. of a work selected from the English Souvenirs, with a frontispiece on copper, also Christmas Tales for 1826, ornamented. Oct 28

MRS BARBAULD'S WORKS.

THIS day published at the Christian Register Office, "An Essay on the Origin and Progress of Romance-Writing, (by the late Mrs Barbauld.) This essay is so printed, as to form a continuation of the third volume of the Cambridge edition of that lady's works, and will be found by those possessing this set, a most valuable addition thereto. With her wit, imagination, eloquence, and fine sense, readers have become familiar, in the writings already before the public, but her various and extensive acquaintance with polite literature is evinced in the present essay more than in any production of her pen. To such as may feel surprise that this piece did not appear at the same time with Mrs B's other works, it will doubtless be a sufficient apology to say, that it was not possible to procure it earlier, or easy indeed to procure it at all. So rare is the work to which this essay is prefixed, (British Novelists, Lon. 1810. 50 vols. 12mo.) that it became necessary to transcribe it entire, and it is now printed from a manuscript copy.

New title pages of each volume are printed, and stitched up with the essay, and will be furnished to the subscribers to Mrs Barbauld's Works at 12 1-2 cents.

The three vols. complete, and neatly bound in boards, may be obtained at 81, Washington St. at 87 1-2 cents per vol. The price will be raised to one dollar per vol. after the first of January.

D 9 epis3t

MR SULLIVAN'S REMARKS.

JUST Received "*Remarks on a Sermon*, published by the Rev. Isaac Robinson, Pastor of the Church in Stoddard, N. H. Illustrating the Human and official inferiority of, and Supreme Divinity of Jesus Christ." By T. R. Sullivan, Pastor of Keene Congregational Society. dec 30

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DUTIES OF CONSOLATION.

JUST Published, at the Office of the Christian Register, THE DUTIES OF CONSOLATION, and the Rites and Customs appropriate to Mourning. nov 4

CHRISTIAN CALENDAR.

JUST Published, the Christian Calendar, and New England Farmer's Almanack, for 1827. Some additional interest is given to this publication this year, by its being furnished with an engraving of the eclipse of the Moon, of May, 11th. In other respects it is substantially the same as the same publication of former years.

MILLARD'S TRUE MESSIAH EXALTED.

THE small tract entitled "The True Messiah Exalted," by Elder David Millard, a preacher of the Christian Society, may be had at 81 Washington street. There are on hand, also, a few copies of his larger work, with the same title. This is a small, 18mo. book, neatly bound in sheep, and may behad on reasonable terms for distribution. nov 4 4t

THE TWO BIRTH DAYS.

JUST published at 81 Washington street, THE TWO BIRTH DAYS, a Moral Tale; by the author of the Factory Girl, James Talbot, The Badge, &c. D2 istf

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